Leviticus
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Leviticus

Chapter 1

יהוה called to Moses and spoke to him from the Tent of Meeting, saying:
Speak to the Israelite people, and say to them: When any of you presents an offering of cattle to יהוה: You shall choose your offering from the herd or from the flock.
If your[*]your Lit. “his,” pointing to the same non-specific referent as the socially generic noun ’adam (lit. “human being” yet grammatically masculine; NJPS “any”) in 1.2. Both men and women brought sacrificial offerings. (So also in vv. 10, 14.) offering is a burnt offering from the herd, you shall make your offering a male without blemish. You shall bring it to the entrance of the Tent of Meeting, for acceptance in your behalf before יהוה.
You shall lay a hand upon the head of the burnt offering, that it may be acceptable in your behalf, in expiation for you.
The bull shall be slaughtered before יהוה; and Aaron’s sons, the priests, shall offer the blood, dashing the blood against all sides of the altar which is at the entrance of the Tent of Meeting.
The burnt offering shall be flayed and cut up into sections.
The sons of Aaron the priest shall put fire on the altar and lay out wood upon the fire;
and Aaron’s sons, the priests, shall lay out the sections, with the head and the suet, on the wood that is on the fire upon the altar.
Its entrails and legs shall be washed with water, and the priest shall turn the whole into smoke on the altar as a burnt offering, an offering by fire of pleasing odor to יהוה.
If your offering for a burnt offering is from the flock, of sheep or of goats, you shall make your offering a male without blemish.
It shall be slaughtered before יהוה on the north side of the altar, and Aaron’s sons, the priests, shall dash its blood against all sides of the altar.
When it has been cut up into sections, the priest shall lay them out, with the head and the suet, on the wood that is on the fire upon the altar.
The entrails and the legs shall be washed with water; the priest shall offer up and turn the whole into smoke on the altar. It is a burnt offering, an offering by fire, of pleasing odor to יהוה.
If your offering to יהוה is a burnt offering of birds, you shall choose your offering from turtledoves or pigeons.
The priest shall bring it to the altar, pinch off its head, and turn it into smoke on the altar; and its blood shall be drained out against the side of the altar.
He shall remove its crop with its contents,[*]contents Others “feathers.” and cast it into the place of the ashes, at the east side of the altar.

The priest shall tear it open by its wings, without severing it, and turn it into smoke on the altar, upon the wood that is on the fire. It is a burnt offering, an offering by fire, of pleasing odor to יהוה.

Chapter 2

When a person presents an offering of meal to יהוה: The offering shall be of choice flour; the offerer shall pour oil upon it, lay frankincense on it,
and present it to Aaron’s sons, the priests. The priest shall scoop out of it a handful of its choice flour and oil, as well as all of its frankincense; and this token portion he shall turn into smoke on the altar, as an offering by fire, of pleasing odor to יהוה.
And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from יהוה’s offerings by fire.
When you present an offering of meal baked in the oven, [it shall be of] choice flour: unleavened cakes with oil mixed in, or unleavened wafers spread with oil.
If your offering is a meal offering on a griddle, it shall be of choice flour with oil mixed in, unleavened.
Break it into bits and pour oil on it; it is a meal offering.
If your offering is a meal offering in a pan, it shall be made of choice flour in oil.
When you present to יהוה a meal offering that is made in any of these ways, it shall be brought to the priest who shall take it up to the altar.
The priest shall remove the token portion from the meal offering and turn it into smoke on the altar as an offering by fire, of pleasing odor to יהוה.
And the remainder of the meal offering shall be for Aaron and his sons, a most holy portion from יהוה’s offerings by fire.
No meal offering that you offer to יהוה shall be made with leaven, for no leaven or honey may be turned into smoke as an offering by fire to יהוה.
You may bring them to יהוה as an offering of choice products;[*]choice products Exact meaning of Heb. re’shith uncertain. but they shall not be offered up on the altar for a pleasing odor.
You shall season your every offering of meal with salt; you shall not omit from your meal offering the salt of your covenant with God; with all your offerings you must offer salt.
If you bring a meal offering of first fruits to יהוה, you shall bring new ears parched with fire, grits of the fresh grain, as your meal offering of first fruits.
You shall add oil to it and lay frankincense on it; it is a meal offering.
And the priest shall turn a token portion of it into smoke: some of the grits and oil, with all of the frankincense, as an offering by fire to יהוה.

Chapter 3

If your[*]your As couched in chapter 2. See note at 1.3. (So also in vv. 6, 12.) offering is a sacrifice of well-being[*]sacrifice of well-being Others “peace offering.” Exact meaning of Heb. shelamim uncertain. — If you offer of the herd, whether a male or a female, you shall bring before יהוה one without blemish.

You shall lay a hand upon the head of your offering and slaughter it at the entrance of the Tent of Meeting; and Aaron’s sons, the priests, shall dash the blood against all sides of the altar.
Then present[*]present Lit. “he shall present”; cf. note at 1.3. from the sacrifice of well-being, as an offering by fire to יהוה, the fat that covers the entrails and all the fat that is about the entrails;
the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you[*]you Lit. “he”; cf. note at 1.3. (So also in v. 15.) shall remove with the kidneys.
Aaron’s sons shall turn these into smoke on the altar, with the burnt offering which is upon the wood that is on the fire, as an offering by fire, of pleasing odor to יהוה.
And if your offering for a sacrifice of well-being to יהוה is from the flock, whether a male or a female, you shall offer one without blemish.
If you present a sheep as your offering, you shall bring it before יהוה and lay a hand upon the head of your offering. It shall be slaughtered before the Tent of Meeting, and Aaron’s sons shall dash its blood against all sides of the altar.
Then present, as an offering by fire to יהוה, the fat from the sacrifice of well-being: the whole broad tail, which you shall remove close to the backbone; the fat that covers the entrails and all the fat that is about the entrails;
the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you shall remove with the kidneys.
The priest shall turn these into smoke on the altar as food, an offering by fire to יהוה.
And if your offering is a goat, you shall bring it before יהוה and lay a hand upon its head. It shall be slaughtered before the Tent of Meeting, and Aaron’s sons shall dash its blood against all sides of the altar.
Then present[*]present Lit. “he shall present”; cf. note at 1.3. as your offering from it, as an offering by fire to יהוה, the fat that covers the entrails and all the fat that is about the entrails;
the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which you shall remove with the kidneys.
The priest shall turn these into smoke on the altar as food, an offering by fire, of pleasing odor. All fat is יהוה’s.
It is a law for all time throughout the ages, in all your settlements: you must not eat any fat or any blood.

Chapter 4

יהוה spoke to Moses, saying:
Speak to the Israelite people thus: When a person unwittingly incurs guilt in regard to any of יהוה’s commandments about things not to be done, and does one of them—
If it is the anointed priest who has incurred guilt, so that blame falls upon the people, he shall offer for the sin of which he is guilty a bull of the herd without blemish as a sin offering[*]sin offering So throughout this translation and traditionally; more precisely, “offering of purgation.” to יהוה.
He shall bring the bull to the entrance of the Tent of Meeting, before יהוה, and lay a hand upon the head of the bull. The bull shall be slaughtered before יהוה,

and the anointed priest shall take some of the bull’s blood and bring it into the Tent of Meeting.
The priest shall dip his finger in the blood, and sprinkle of the blood seven times before יהוה, in front of the curtain of the Shrine.
The priest shall put some of the blood on the horns of the altar of aromatic incense, which is in the Tent of Meeting, before יהוה; and all the rest of the bull’s blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.
He shall remove all the fat from the bull of sin offering: the fat that covers the entrails and all the fat that is about the entrails;
the two kidneys and the fat that is on them, that is at the loins; and the protuberance on the liver, which he shall remove with the kidneys—
just as it is removed from the ox of the sacrifice of well-being. The priest shall turn them into smoke on the altar of burnt offering.
But the hide of the bull, and all its flesh, as well as its head and legs, its entrails and its dung—
all the rest of the bull—he shall carry to a pure place outside the camp, to the ash heap, and burn it up in a wood fire; it shall be burned on the ash heap.
If it is the community leadership of Israel[*]community leadership of Israel Heb. kol ʻadat yisraʼel, lit. “whole congregation of Israel,” which here denotes the part (“leadership”) that acts on behalf of the whole (“congregation”). See the Dictionary under ʻedah. that has erred and the matter escapes the notice of the congregation, so that they do any of the things which by יהוה’s commandments ought not to be done, and they realize guilt—
when the sin through which they incurred guilt becomes known, the congregation shall offer a bull of the herd as a sin offering, and bring it before the Tent of Meeting.
The elders of the community shall lay their hands upon the head of the bull before יהוה, and the bull shall be slaughtered before יהוה.
The anointed priest shall bring some of the blood of the bull into the Tent of Meeting,
and the priest shall dip his finger in the blood and sprinkle of it seven times before יהוה, in front of the curtain.
Some of the blood he shall put on the horns of the altar which is before יהוה in the Tent of Meeting, and all the rest of the blood he shall pour out at the base of the altar of burnt offering, which is at the entrance of the Tent of Meeting.
He shall remove all its fat from it and turn it into smoke on the altar.
He shall do with this bull just as is done with the [priest’s] bull of sin offering; he shall do the same with it. The priest shall thus make expiation for them, and they shall be forgiven.
He shall carry the bull outside the camp and burn it as he burned the first bull; it is the sin offering of the congregation.
In case it is a chieftain who incurs guilt by doing unwittingly any of the things which by the commandment of his God יהוה ought not to be done, and he realizes guilt—
or the sin of which he is guilty is made known—he shall bring as his offering a male goat without blemish.
He shall lay a hand upon the goat’s head, and it shall be slaughtered at the spot[*]the spot Cf. 1.11. where the burnt offering is slaughtered before יהוה; it is a sin offering.
The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering; and the rest of its blood he shall pour out at the base of the altar of burnt offering.

All its fat he shall turn into smoke on the altar, like the fat of the sacrifice of well-being. The priest shall thus make expiation on his behalf for his sin, and he shall be forgiven.
If any person from among the populace[*]populace Lit. “people of the country.” unwittingly incurs guilt by doing any of the things which by יהוה’s commandments ought not to be done, and realizes guilt—
or the sin of which one is guilty is made known—that person shall bring a female goat without blemish as an offering for the sin of which that one is guilty.
The offerer shall lay a hand upon the head of the sin offering. The sin offering shall be slaughtered at the place of the burnt offering.
The priest shall take with his finger some of its blood and put it on the horns of the altar of burnt offering; and all the rest of its blood he shall pour out at the base of the altar.
The offerer shall remove all its fat, just as the fat is removed from the sacrifice of well-being; and the priest shall turn it into smoke on the altar, for a pleasing odor to יהוה. The priest shall thus make expiation for that person, who shall be forgiven.
If the offering one brings as a sin offering is a sheep, that person shall bring a female without blemish.
The offerer shall lay a hand upon the head of the sin offering, and it shall be slaughtered as a sin offering at the spot where the burnt offering is slaughtered.
The priest shall take with his finger some of the blood of the sin offering and put it on the horns of the altar of burnt offering, and all the rest of its blood he shall pour out at the base of the altar.
And all its fat the offerer shall remove, just as the fat of the sheep of the sacrifice of well-being is removed; and this the priest shall turn into smoke on the altar, over יהוה’s offering by fire. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven.

Chapter 5

If a person incurs guilt—When one has heard a public imprecation[*]imprecation Namely, against one who withholds testimony. but (although able to testify as having either seen or learned of the matter) has not given information and thus is subject to punishment;
Or when a person touches any impure thing (be it the carcass of an impure beast or the carcass of impure cattle or the carcass of an impure creeping thing) and the fact has escaped notice, and then, being impure, that person realizes guilt;
Or when one touches human impurity (any such impurity whereby someone becomes impure) and, though having known about it, the fact has escaped notice, but later that person realizes guilt;
Or when a person utters[*]utters Lit. “utters with his lips.” an oath to bad or good purpose (whatever a human being may utter in an oath) and, though having known about it, the fact has escaped notice, but later that person realizes guilt in any of these matters—
upon realizing guilt in any of these matters, one shall confess having sinned in that way.
And one shall bring as a penalty to יהוה, for the sin of which one is guilty, a female from the flock, sheep or goat, as a sin offering; and the priest shall make expiation for the sin, on that person’s behalf.
But if one’s means do not suffice for a sheep, that person shall bring to יהוה, as the penalty for that of which one is guilty, two turtledoves or two pigeons—one for a sin offering and the other for a burnt offering.

The offerer shall bring them to the priest, who shall offer first the bird for the sin offering, pinching its head at the nape without severing it.
He shall sprinkle some of the blood of the sin offering on the side of the altar, and what remains of the blood shall be drained out at the base of the altar; it is a sin offering.
And the second bird he shall prepare as a burnt offering, according to regulation. For the sin of which one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven.
And if one's means do not suffice for two turtledoves or two pigeons, that person shall bring as an offering for that of which one is guilty a tenth of an ephah of choice flour for a sin offering; one shall not add oil to it or lay frankincense on it, for it is a sin offering.
The offerer shall bring it to the priest, and the priest shall scoop out of it a handful as a token portion and turn it into smoke on the altar, with יהוה's offerings by fire; it is a sin offering.
For whichever of these sins one is guilty, the priest shall thus make expiation on behalf of that person, who shall be forgiven. It shall belong to the priest, like the meal offering.
And יהוה spoke to Moses, saying:
When a person commits a trespass, being unwittingly remiss about any of יהוה's sacred things: One shall bring as a penalty to יהוה a ram without blemish from the flock, convertible into payment in silver by the sanctuary weight, as a guilt offering.
That person shall make restitution for the remission regarding the sacred things, adding a fifth part to it and giving it to the priest. The priest shall make expiation with the ram of the guilt offering on behalf of that person, who shall be forgiven.
And a person who, without knowing it, sins in regard to any of יהוה's commandments about things not to be done, and then realizes guilt: Such a person shall be subject to punishment.
That person shall bring to the priest a ram without blemish from the flock, or the equivalent,[*]the equivalent I.e., in currency; cf. v. 15. as a guilt offering. For the error committed unwittingly, the priest shall make expiation on behalf of that person, who shall be forgiven.
It is a guilt offering; guilt has been incurred before יהוה.
[*]This verse constitutes 6.1 in some editions. יהוה spoke to Moses, saying:
When a person sins and commits a trespass against יהוה —by dealing deceitfully with another in the matter of a deposit or a pledge,[*]pledge Meaning of Heb. tesumeth yad uncertain. or through robbery, or by defrauding another,
or by finding something lost and lying about it; if one swears falsely regarding any one of the various things that someone may do and sin thereby—
when one has thus sinned and, realizing guilt, would restore either that which was gotten through robbery or fraud, or the entrusted deposit, or the lost thing that was found,
or anything else about which one swore falsely, that person shall repay the principal amount and add a fifth part to it. One shall pay it to its owner upon realizing guilt.
Then that person shall bring to the priest, as a penalty to יהוה, a ram without blemish from the flock, or the equivalent,[*]the equivalent I.e., in currency; cf. v. 15. as a guilt offering.
The priest shall make expiation before יהוה on behalf of that person, who shall be forgiven for whatever was done to draw blame thereby.

Chapter 6

יהוה spoke to Moses, saying:
Command Aaron and his sons thus: This is the ritual of the burnt offering: The burnt offering itself shall remain where it is burned upon the altar all night until morning, while the fire on the altar is kept going on it.
The priest shall dress in linen raiment, with linen breeches next to his body; and he shall take up the ashes to which the fire has reduced the burnt offering on the altar and place them beside the altar.
He shall then take off his vestments and put on other vestments, and carry the ashes outside the camp to a pure place.
The fire on the altar shall be kept burning, not to go out: every morning the priest shall feed wood to it, lay out the burnt offering on it, and turn into smoke the fat parts of the offerings of well-being.
A perpetual fire shall be kept burning on the altar, not to go out.
And this is the ritual of the meal offering: Aaron's sons shall present it before יהוה, in front of the altar.
A handful of the choice flour and oil of the meal offering shall be taken from it, with all the frankincense that is on the meal offering, and this token portion shall be turned into smoke on the altar as a pleasing odor to יהוה.
What is left of it shall be eaten by Aaron and his sons; it shall be eaten as unleavened cakes, in the sacred precinct; they shall eat it in the enclosure of the Tent of Meeting.
It shall not be baked with leaven; I have given it as their portion from My offerings by fire; it is most holy, like the sin offering and the guilt offering.
Only the males among Aaron's descendants may eat of it, as their due for all time throughout the ages from יהוה's offerings by fire. Anything that touches these shall become holy.
יהוה spoke to Moses, saying:
This is the offering that Aaron and his sons shall offer to יהוה on the occasion of his[*]his Or "their." anointment: a tenth of an ephah of choice flour as a regular meal offering, half of it in the morning and half of it in the evening,
shall be prepared with oil on a griddle. You shall bring it well soaked, and offer it as a meal offering of baked[*]baked Meaning of Heb. tuphine uncertain. slices, of pleasing odor to יהוה.
And so shall the priest, anointed from among his sons to succeed him, prepare it; it is יהוה's—a law for all time—to be turned entirely into smoke.
So, too, every meal offering of a priest shall be a whole offering: it shall not be eaten.
יהוה spoke to Moses, saying:
Speak to Aaron and his sons thus: This is the ritual of the sin offering: the sin offering shall be slaughtered before יהוה, at the spot[*]the spot Cf. 1.11. where the burnt offering is slaughtered: it is most holy.
The priest who offers it as a sin offering shall eat of it; it shall be eaten in the sacred precinct, in the enclosure of the Tent of Meeting.
Anything that touches its flesh shall become holy; and if any of its blood is spattered upon a garment, you shall wash the bespattered part in the sacred precinct.
An earthen vessel in which it was boiled shall be broken; if it was boiled in a copper vessel, [the vessel] shall be scoured and rinsed with water.
Only the males in the priestly line may eat of it: it is most holy.

But no sin offering may be eaten from which any blood is brought into the Tent of Meeting for expiation in the sanctuary; any such shall be consumed in fire.

Chapter 7

This is the ritual of the guilt offering: it is most holy.
The guilt offering shall be slaughtered at the spot where the burnt offering is slaughtered, and the blood shall be dashed on all sides of the altar.
All its fat shall be offered: the broad tail; the fat that covers the entrails;
the two kidneys and the fat that is on them at the loins; and the protuberance on the liver, which shall be removed with the kidneys.
The priest shall turn them into smoke on the altar as an offering by fire to יהוה; it is a guilt offering.
Only the males in the priestly line may eat of it; it shall be eaten in the sacred precinct: it is most holy.
The guilt offering is like the sin offering. The same rule applies to both: it shall belong to the priest who makes expiation thereby.
So, too, the priest who offers another person’s burnt offering shall keep the skin of the burnt offering that was offered.
Further, any meal offering that is baked in an oven, and any that is prepared in a pan or on a griddle, shall belong to the priest who offers it.
But every other meal offering, with oil mixed in or dry, shall go to the sons of Aaron all alike.
This is the ritual of the sacrifice of well-being that one may offer to יהוה:
One who offers it for thanksgiving shall offer, together with the sacrifice of thanksgiving, unleavened cakes with oil mixed in—unleavened wafers spread with oil—and cakes of choice flour with oil mixed in, well soaked.
This offering, with cakes of leavened bread added, shall be offered along with one’s thanksgiving sacrifice of well-being.
Out of this the person shall offer one of each kind[*]kind Lit. “offering.” as a gift to יהוה; it shall go to the priest who dashes the blood of the offering of well-being.
And the flesh of the thanksgiving sacrifice of well-being shall be eaten on the day that it is offered; none of it shall be set aside until morning.
If, however, the sacrifice offered is a votive or a freewill offering, it shall be eaten on the day that one offers the sacrifice, and what is left of it shall be eaten on the morrow.
What is then left of the flesh of the sacrifice shall be consumed in fire on the third day.
If any of the flesh of the sacrifice of well-being is eaten on the third day, it shall not be acceptable; it shall not count for the one who offered it. It is an offensive thing, and the person who eats of it shall bear the guilt.
Flesh that touches anything impure shall not be eaten; it shall be consumed in fire. As for other flesh, only one who is pure may eat such flesh.
But the person who, in a state of impurity, eats flesh from יהוה’s sacrifices of well-being, that person shall be cut off from kin.
When a person touches anything impure, be it human impurity or an impure animal or any impure creature,[*]creature Heb. sheqeṣ, lit. “abomination”; several mss. and ancient versions read shereṣ “swarming

things.” and eats flesh from יהוה’s sacrifices of well-being, that person shall be cut off from kin.
And יהוה spoke to Moses, saying:
Speak to the Israelite people thus: You shall eat no fat[*]fat I.e., hard, coarse fat (suet); cf. 3.3–5. of ox or sheep or goat.
Fat from animals that died or were torn by beasts may be put to any use, but you must not eat it.
If anyone eats the fat of animals from which offerings by fire may be made to יהוה, the person who eats it shall be cut off from kin.
And you must not consume any blood, either of bird or of animal, in any of your settlements.
Anyone who eats blood shall be cut off from kin.
And יהוה spoke to Moses, saying:
Speak to the Israelite people thus: The offering to יהוה from a sacrifice of well-being must be presented by the one who offers that sacrifice of well-being to יהוה:
one’s own hands shall present יהוה’s offerings by fire. The offerer shall present the fat with the breast, the breast to be elevated as an elevation offering before יהוה;
the priest shall turn the fat into smoke on the altar, and the breast shall go to Aaron and his sons.
And the right thigh from your sacrifices of well-being you shall present to the priest as a gift;
he from among Aaron’s sons who offers the blood and the fat of the offering of well-being shall get the right thigh as his portion.
For I have taken the breast of elevation offering and the thigh of gift offering from the Israelites, from their sacrifices of well-being, and given them to Aaron the priest and to his sons as their due from the Israelites for all time.
Those shall be the perquisites[*]perquisites Lit. “anointment,” i.e., accruing from anointment. of Aaron and the perquisites of his sons from יהוה’s offerings by fire, once they have been inducted[*]inducted Lit. “brought forward.” to serve יהוה as priests;
these יהוה commanded to be given them, once they had been anointed, as a due from the Israelites for all time throughout the ages.
Such are the rituals of the burnt offering, the meal offering, the sin offering, the guilt offering, the offering of ordination, and the sacrifice of well-being,
with which יהוה charged Moses on Mount Sinai, when commanding that the Israelites present their offerings to יהוה, in the wilderness of Sinai.
Esta é a instrução para a oferta queimada, para a oblação, e para a oferta pelo pecado, e para a oferta pela culpa, e para a ordenação, e para o sacrifício das ofertas pacíficas.
Que o Eterno ordenou a Moshe no Monte Sinai, no dia em que ordenou aos Filhos de Yisrael que trouxessem as suas ofertas ao Eterno, no deserto de Sinai. {פ}

Chapter 8

יהוה spoke to Moses, saying:
Take Aaron along with his sons, and the vestments, the anointing oil, the bull of sin offering, the two rams, and the basket of unleavened bread;
and assemble the community leadership[*]community leadership Heb. kol ha-ʻedah, lit. “whole congregation,” which here denotes the part (“leadership”) that acts on behalf of the whole (“congregation”).

See the Dictionary under ‘edah. at the entrance of the Tent of Meeting.
Moses did as יהוה commanded him. And when the leadership[*]leadership Heb. ha-‘edah, lit. “congregation.” Cf. at v. 3. was assembled at the entrance of the Tent of Meeting,
Moses said to the leadership,[*]leadership Heb. ha-‘edah, lit. “congregation.” Cf. at v. 3. “This is what יהוה has commanded to be done.”
Then Moses brought Aaron and his sons forward and washed them with water.
He put the tunic on him, girded him with the sash, clothed him with the robe, and put the ephod on him, girding him with the decorated band with which he tied it to him.
He put the breastpiece on him, and put into the breastpiece the Urim and Thummim.[*]Urim and Thummim See note at Exod. 28.30.
And he set the headdress on his head; and on the headdress, in front, he put the gold frontlet, the holy diadem—as יהוה had commanded Moses.
Moses took the anointing oil and anointed the Tabernacle and all that was in it, thus consecrating them.
He sprinkled some of it on the altar seven times, anointing the altar, all its utensils, and the laver with its stand, to consecrate them.
He poured some of the anointing oil upon Aaron’s head and anointed him, to consecrate him.
Moses then brought Aaron’s sons forward, clothed them in tunics, girded them with sashes, and wound turbans upon them, as יהוה had commanded Moses.
He led forward the bull of sin offering. Aaron and his sons laid their hands upon the head of the bull of sin offering,
and it was slaughtered. Moses took the blood and with his finger put some on each of the horns of the altar, purifying the altar; then he poured out the blood at the base of the altar. Thus he consecrated it in order to make expiation upon it.
Moses then took all the fat that was about the entrails, and the protuberance of the liver, and the two kidneys and their fat, and turned them into smoke on the altar.
The rest of the bull, its hide, its flesh, and its dung, he put to the fire outside the camp—as יהוה had commanded Moses.
Then he brought forward the ram of burnt offering. Aaron and his sons laid their hands upon the ram’s head,
and it was slaughtered. Moses dashed the blood against all sides of the altar.
The ram was cut up into sections and Moses turned the head, the sections, and the suet into smoke on the altar;
Moses washed the entrails and the legs with water and turned all of the ram into smoke. That was a burnt offering for a pleasing odor, an offering by fire to יהוה —as יהוה had commanded Moses.
He brought forward the second ram, the ram of ordination. Aaron and his sons laid their hands upon the ram’s head,
and it was slaughtered. Moses took some of its blood and put it on the ridge[*]ridge Or “lobe.” of Aaron’s right ear, and on the thumb of his right hand, and on the big toe of his right foot.
Moses then brought forward the sons of Aaron, and put some of the blood on the ridges of their right ears, and on the thumbs of their right hands, and on the big toes of their right feet; and the rest of the blood Moses dashed against every side of the altar.

He took the fat—the broad tail, all the fat about the entrails, the protuberance of the liver, and the two kidneys and their fat—and the right thigh.
From the basket of unleavened bread that was before יהוה, he took one cake of unleavened bread, one cake of oil bread, and one wafer, and placed them on the fat parts and on the right thigh.
He placed all these on the palms of Aaron and on the palms of his sons, and elevated them as an elevation offering before יהוה.
Then Moses took them from their hands and turned them into smoke on the altar with the burnt offering. This was an ordination offering for a pleasing odor; it was an offering by fire to יהוה.
Moses took the breast and elevated it as an elevation offering before יהוה; it was Moses' portion of the ram of ordination—as יהוה had commanded Moses.
And Moses took some of the anointing oil and some of the blood that was on the altar and sprinkled it upon Aaron and upon his vestments, and also upon his sons and upon their vestments. Thus he consecrated Aaron and his vestments, and also his sons and their vestments.
Moses said to Aaron and his sons: Boil the flesh at the entrance of the Tent of Meeting and eat it there with the bread that is in the basket of ordination—as I commanded:[*]I commanded Or, vocalizing ṣuwwethi, "I have been commanded"; cf. below, v. 35 and 10.13. Aaron and his sons shall eat it;
and what is left over of the flesh and the bread you shall consume in fire.
You shall not go outside the entrance of the Tent of Meeting for seven days, until the day that your period of ordination is completed. For your ordination will require seven days.
Everything done today, יהוה has commanded to be done [seven days], to make expiation for you.
You shall remain at the entrance of the Tent of Meeting day and night for seven days, keeping יהוה's charge—that you may not die—for so I have been commanded.
And Aaron and his sons did all the things that יהוה had commanded through Moses.

Chapter 9

On the eighth day Moses called Aaron and his sons, and the elders of Israel.
He said to Aaron: "Take a calf of the herd for a sin offering and a ram for a burnt offering, without blemish, and bring them before יהוה.
And speak to the Israelites, saying: Take a he-goat for a sin offering; a calf and a lamb, yearlings without blemish, for a burnt offering;
and an ox and a ram for an offering of well-being to sacrifice before יהוה; and a meal offering with oil mixed in. For today יהוה will appear to you."
They brought to the front of the Tent of Meeting the things that Moses had commanded, and the community leadership[*]community leadership See note at 8.3. came forward and stood before יהוה.
Moses said: "This is what יהוה has commanded that you do, that the Presence of יהוה may appear to you."
Then Moses said to Aaron: "Come forward to the altar and sacrifice your sin offering and your burnt offering, making expiation for yourself and for the people; and sacrifice the people's offering and make expiation for them, as יהוה has commanded."
Aaron came forward to the altar and slaughtered his calf of sin offering.

Aaron’s sons brought the blood to him; he dipped his finger in the blood and put it on the horns of the altar; and he poured out the rest of the blood at the base of the altar.
The fat, the kidneys, and the protuberance of the liver from the sin offering he turned into smoke on the altar—as יהוה had commanded Moses;
and the flesh and the skin were consumed in fire outside the camp.
Then he slaughtered the burnt offering. Aaron’s sons passed the blood to him, and he dashed it against all sides of the altar.
They passed the burnt offering to him in sections, as well as the head, and he turned it into smoke on the altar.
He washed the entrails and the legs, and turned them into smoke on the altar with the burnt offering.
Next he brought forward the people’s offering. He took the goat for the people’s sin offering, and slaughtered it, and presented it as a sin offering like the previous one.
He brought forward the burnt offering and sacrificed it according to regulation.
He then brought forward the meal offering and, taking a handful of it, he turned it into smoke on the altar—in addition to the burnt offering of the morning.[*]burnt offering of the morning See Exod. 29.38-46.
He slaughtered the ox and the ram, the people’s sacrifice of well-being. Aaron’s sons passed the blood to him—which he dashed against every side of the altar—
and the fat parts of the ox and the ram: the broad tail, the covering [fat], the kidneys, and the protuberances of the livers.
They laid these fat parts over the breasts; and Aaron[*]Aaron Moved up from v. 21 for clarity. turned the fat parts into smoke on the altar,
and elevated the breasts and the right thighs as an elevation offering before יהוה —as Moses had commanded.
Aaron lifted his hands toward the people and blessed them; and he stepped down after offering the sin offering, the burnt offering, and the offering of well-being.
Moses and Aaron then went inside the Tent of Meeting. When they came out, they blessed the people; and the Presence of יהוה appeared to all the people.
Fire came forth from before יהוה and consumed the burnt offering and the fat parts on the altar. And all the people saw, and shouted, and fell on their faces.

Chapter 10

Now Aaron’s sons Nadab and Abihu each took his fire pan, put fire in it, and laid incense on it; and they offered before יהוה alien fire, which had not been enjoined upon them.
And fire came forth from יהוה and consumed them; thus they died at the instance of[*]at the instance of Others “before.” יהוה.
Then Moses said to Aaron, “This is what יהוה meant by saying:
Through those near to Me I show Myself holy,
And gain glory before all the people.”
And Aaron was silent.
Moses called Mishael and Elzaphan, sons of Uzziel the uncle of Aaron, and said to them, “Come forward and carry your kinsmen away from the front of the sanctuary to a place outside the camp.”
They came forward and carried them out of the camp by their tunics, as Moses had ordered.
And Moses said to Aaron and to his sons Eleazar and Ithamar, “Do not bare your heads[*]bare

your heads Or “dishevel your hair”; cf. Num. 5.18. and do not rend your clothes, lest you die and anger strike the whole community. But your kin,[*]kin Heb. aḥim, lit. “brothers”; NJPS “kinsmen.” It goes without saying that women are in view, because they were the face of public mourning in ancient Israel (Exod. 33.4; Jer. 9.16–17, 19; 2 Chron. 35.25). all the house of Israel, shall bewail the burning that יהוה has wrought.
And so do not go outside the entrance of the Tent of Meeting, lest you die, for יהוה’s anointing oil is upon you.” And they did as Moses had bidden.
And יהוה spoke to Aaron, saying:
Drink no wine or other intoxicant, you or your sons, when you enter the Tent of Meeting, that you may not die. This is a law for all time throughout the ages,
for you must distinguish between the sacred and the profane, and between the impure and the pure;
and you must teach the Israelites all the laws which יהוה has imparted to them through Moses.
Moses spoke to Aaron and to his remaining sons, Eleazar and Ithamar: Take the meal offering that is left over from יהוה’s offerings by fire and eat it unleavened beside the altar, for it is most holy.
You shall eat it in the sacred precinct, inasmuch as it is your due, and that of your sons, from יהוה’s offerings by fire; for so I have been commanded.
But the breast of elevation offering and the thigh of gift offering you [and your wife], and your sons and daughters with you, may eat in any pure place, for they have been assigned as a due to you and your sons from the Israelites’ sacrifices of well-being.
Together with the fat of fire offering, they must present the thigh of gift offering and the breast of elevation offering, which are to be elevated as an elevation offering before יהוה, and which are to be your due and that of your sons with you for all time—as יהוה has commanded.
Then Moses inquired about the goat of sin offering, and it had already been burned! He was angry with Eleazar and Ithamar, Aaron’s remaining sons, and said,
“Why did you not eat the sin offering in the sacred area? For it is most holy, and it is what was given to you to remove the guilt of the community and to make expiation for them before יהוה.
Since its blood was not brought inside the sanctuary,[*]brought inside the sanctuary As is done in the case of the most solemn offerings; see 4.3–21; 16.11–17. you should certainly have eaten it in the sanctuary, as I commanded.”
And Aaron spoke to Moses, “See, this day they brought their sin offering and their burnt offering before יהוה, and such things have befallen me! Had I eaten sin offering today, would יהוה have approved?”
And when Moses heard this, he approved.

Chapter 11

יהוה spoke to Moses and Aaron, saying to them:
Speak to the Israelite people thus: These are the creatures that you may eat from among all the land animals:
any animal that has true hoofs, with clefts through the hoofs, and that chews[*]chews Lit. “brings up.” the cud—such you may eat.
The following, however, of those that either chew the cud or have true hoofs, you shall not eat: the camel—although it chews the cud, it has no true hoofs: it is impure for you;

the daman—although it chews the cud, it has no true hoofs: it is impure for you;
the hare—although it chews the cud, it has no true hoofs: it is impure for you;
and the swine—although it has true hoofs, with the hoofs cleft through, it does not chew the cud: it is impure for you.
You shall not eat of their flesh or touch their carcasses; they are impure for you.
These you may eat of all that live in water: anything in water, whether in the seas or in the streams, that has fins and scales—these you may eat.
But anything in the seas or in the streams that has no fins and scales, among all the swarming things of the water and among all the other living creatures that are in the water—they are an abomination for you
and an abomination for you they shall remain: you shall not eat of their flesh and you shall abominate their carcasses.
Everything in water that has no fins and scales shall be an abomination for you.
The following[*]The following A number of these cannot be identified with certainty. you shall abominate among the birds—they shall not be eaten, they are an abomination: the eagle, the vulture, and the black vulture;
the kite, falcons of every variety;
all varieties of raven;
the ostrich, the nighthawk, the sea gull; hawks of every variety;
the little owl, the cormorant, and the great owl;
the white owl, the pelican, and the bustard;
the stork; herons of every variety; the hoopoe, and the bat.
All winged swarming things that walk on fours shall be an abomination for you.
But these you may eat among all the winged swarming things that walk on fours: all that have, above their feet, jointed legs to leap with on the ground—
of these you may eat the following:[*]the following A number of these cannot be identified with certainty. locusts of every variety; all varieties of bald locust; crickets of every variety; and all varieties of grasshopper.
But all other winged swarming things that have four legs shall be an abomination for you.
And the following shall make you impure—whoever touches their carcasses shall be impure until evening,
and whoever carries the carcasses of any of them shall wash those clothes and be impure until evening—
every animal that has true hoofs but without clefts through the hoofs, or that does not chew the cud. They are impure for you; whoever touches them shall be impure.
Also all animals that walk on paws, among those that walk on fours, are impure for you; whoever touches their carcasses shall be impure until evening.
And anyone who carries their carcasses shall wash those clothes and remain impure until evening. They are impure for you.
The following[*]The following A number of these cannot be identified with certainty. shall be impure for you from among the things that swarm on the earth: the mole, the mouse, and great lizards of every variety;
the gecko, the land crocodile, the lizard, the sand lizard, and the chameleon.

Those are for you the impure among all the swarming things; whoever touches them when they are dead shall be impure until evening.
And anything on which one of them falls when dead shall be impure: be it any article of wood, or a cloth, or a skin, or a sack—any such article that can be put to use shall be dipped in water, and it shall remain impure until evening; then it shall be pure.
And if any of those falls into an earthen vessel, everything inside it shall be impure and [the vessel] itself you shall break.
As to any food that may be eaten, it shall become impure if it came in contact with water;[*]if it came in contact with water That is, if the food then came in contact with the carcass of any animal named in vv. 29-30. as to any liquid that may be drunk, it shall become impure if it was inside any vessel.[*]any vessel That is, one contaminated via contact with a carcass as in vv. 32-33.
Everything on which the carcass of any of them falls shall be impure: an oven or stove shall be smashed. They are impure—and impure they shall remain for you.
However, a spring or cistern in which water is collected shall be pure, but whoever touches such a carcass in it shall be impure.
If such a carcass falls upon seed grain that is to be sown, it is pure; but if water is put on the seed and any part of a carcass falls upon it, it shall be impure for you.
If an animal that you may eat has died, anyone who touches its carcass shall be impure until evening;
anyone who eats of its carcass shall wash those clothes and remain impure until evening; and anyone who carries its carcass shall wash those clothes and remain impure until evening.
All the things that swarm upon the earth are an abomination; they shall not be eaten.
You shall not eat, among all things that swarm upon the earth, anything that crawls on its belly, or anything that walks on fours, or anything that has many legs; for they are an abomination.
You shall not draw abomination upon yourselves through anything that swarms; you shall not make yourselves impure therewith and thus become impure.
For I יהוה am your God: you shall sanctify yourselves and be holy, for I am holy. You shall not make yourselves impure through any swarming thing that moves upon the earth.
For I יהוה am the One who brought you up from the land of Egypt to be your God: you shall be holy, for I am holy.
These are the instructions concerning animals, birds, all living creatures that move in water, and all creatures that swarm on earth, for distinguishing between the impure and the pure, between the living things that may be eaten and the living things that may not be eaten.

Chapter 12

יהוה spoke to Moses, saying:
Speak to the Israelite people thus: When a woman at childbirth[*]at childbirth Heb. tazria‘, lit. “brings forth seed.” bears a male, she shall be impure seven days; she shall be impure as at the time of her condition of menstrual separation.—
On the eighth day the flesh of his foreskin shall be circumcised.—
She shall remain in a state of blood purification[*]state of blood purification Meaning of Heb. deme tohorah uncertain. for thirty-three

days: she shall not touch any consecrated thing, nor enter the sanctuary until her period of purification is completed.
If she bears a female, she shall be impure two weeks as during her menstruation, and she shall remain in a state of blood purification[*]state of blood purification See note at v. 4. for sixty-six days.
On the completion of her period of purification, for either son or daughter, she shall bring to the priest, at the entrance of the Tent of Meeting, a lamb in its first year for a burnt offering, and a pigeon or a turtledove for a sin offering.[*]sin offering See note at 4.3.
He shall offer it before יהוה and make expiation on her behalf; she shall then be pure from her flow of blood. Such are the rituals concerning her who bears a child, male or female.
If, however, her means do not suffice for a sheep, she shall take two turtledoves or two pigeons, one for a burnt offering and the other for a sin offering. The priest shall make expiation on her behalf, and she shall be pure.

Chapter 13

יהוה spoke to Moses and Aaron, saying:
When a person has on the skin of the body a swelling, a rash, or a discoloration, and it develops into a scaly affection on the skin of the body, it shall be reported[*]it shall be reported Or "[the person] shall be brought." to Aaron the priest or to one of his sons, the priests.
The priest shall examine the affection on the skin of the body: if hair in the affected patch has turned white and the affection appears to be deeper than the skin of the body, it is a leprous[*]leprous Heb. ṣara'ath is used for a variety of diseases. Where a human being is declared impure by reason of ṣara'ath, the traditional translation "leprosy" has been retained without regard to modern medical terminology. affection; when the priest sees it, he shall pronounce the person impure.
But if it is a white discoloration on the skin of the body which does not appear to be deeper than the skin and the hair in it has not turned white, the priest shall isolate the affected person for seven days.
On the seventh day the priest shall conduct an examination, and if the affection has remained unchanged in color and the disease has not spread on the skin, the priest shall isolate that person for another seven days.
On the seventh day the priest shall again conduct an examination: if the affection has faded and has not spread on the skin, the priest shall pronounce the person pure. It is a rash; after washing those clothes, that person shall be pure.
But if the rash should spread on the skin after the person has been seen by the priest and pronounced pure, that person shall again report to the priest.
And if the priest sees that the rash has spread on the skin, the priest shall pronounce that person impure; it is leprosy.
When a person has a scaly affection, it shall be reported[*]it shall be reported See note at 13.2. to the priest.
If the priest finds on the skin a white swelling which has turned some hair white, with a patch of undiscolored flesh[*]a patch of undiscolored flesh Others "quick raw flesh." in the swelling,
it is chronic leprosy on the skin of the body, and the priest shall pronounce the person impure; being impure, that person need not be isolated.

If the eruption spreads out over the skin so that it covers all the skin of the affected person from head to foot, wherever the priest can see—
if the priest sees that the eruption has covered the whole body—he shall pronounce as pure the affected person, who is pure from having turned all white.
But as soon as undiscolored flesh appears in it, that person shall be impure;
when the priest sees the undiscolored flesh, he shall pronounce the person impure. The undiscolored flesh is impure; it is leprosy.
But if the undiscolored flesh again turns white, that person shall come to the priest,
and the priest shall conduct an examination: if the affection has turned white, the priest shall pronounce as pure the affected person, who is then pure.
When an inflammation appears on the skin of one’s body and it heals,
and a white swelling or a white discoloration streaked with red develops where the inflammation was, that person shall report to the priest.
If the priest finds that it appears lower than the rest of the skin and that the hair in it has turned white, the priest shall pronounce the person impure; it is a leprous affection that has broken out in the inflammation.
But if the priest finds that there is no white hair in it and it is not lower than the rest of the skin, and it is faded, the priest shall isolate that person for seven days.
If it should spread in the skin, the priest shall pronounce the person impure; it is an affection.
But if the discoloration remains stationary, not having spread, it is the scar of the inflammation; the priest shall pronounce that person pure.
When the skin of one’s body sustains a burn by fire, and the patch from the burn is a discoloration, either white streaked with red, or white,
the priest shall examine it. If some hair has turned white in the discoloration, which itself appears to go deeper than the skin, it is leprosy that has broken out in the burn. The priest shall pronounce the person impure; it is a leprous affection.
But if the priest finds that there is no white hair in the discoloration, and that it is not lower than the rest of the skin, and it is faded, the priest shall isolate that person for seven days.
On the seventh day the priest shall conduct an examination: if it has spread in the skin, the priest shall pronounce the person impure; it is a leprous affection.
But if the discoloration has remained stationary, not having spread on the skin, and it is faded, it is the swelling from the burn. The priest shall pronounce that person pure, for it is the scar of the burn.
If a man or a woman has an affection on the head or in the beard,
the priest shall examine the affection. If it appears to go deeper than the skin and there is thin yellow hair in it, the priest shall pronounce the person impure; it is a scall, a scaly eruption in the hair or beard.
But if the priest finds that the scall affection does not appear to go deeper than the skin, yet there is no black hair in it, the priest shall isolate the person with the scall affection for seven days.
On the seventh day the priest shall examine the affection. If the scall has not spread and no yellow hair has appeared in it, and the scall does not appear to go deeper than the skin,
the person with the scall shall shave—but without shaving the scall; the priest shall isolate that person for another seven days.
On the seventh day the priest shall examine the scall. If the scall has not spread on the skin, and does not appear to go deeper than the skin,
the priest shall pronounce the person pure; after washing those clothes, that person shall be pure.

If, however, the scall should spread on the skin after the person has been pronounced pure,
the priest shall conduct an examination. If the scall has spread on the skin, the priest need not look for yellow hair: the person is impure.
But if the scall has remained unchanged in color, and black hair has grown in it, the scall is healed; the person is pure. The priest shall pronounce that person pure.
If a man or a woman has the skin of the body streaked with white discolorations,
and the priest sees that the discolorations on the skin of the body are of a dull white, it is a tetter broken out on the skin; that person is pure.
If a man loses the hair of his head and becomes bald, he is pure.
If he loses the hair on the front part of his head and becomes bald at the forehead, he is pure.
But if a white affection streaked with red appears on the bald part in the front or at the back of the head, it is a scaly eruption that is spreading over the bald part in the front or at the back of the head.
The priest shall examine him: if the swollen affection on the bald part in the front or at the back of his head is white streaked with red, like the leprosy of body skin in appearance,
he is a leprous man; he is impure. The priest shall pronounce him impure; he has the affection on his head.
As for the person with a leprous affection: the clothes shall be rent, the head shall be left bare,[*]head shall be left bare Or “hair shall be disheveled”; cf. 10.6. and the upper lip shall be covered over; and that person shall call out, “Impure! Impure!”
The person shall be impure as long as the disease is present. Being impure, that person shall dwell apart—in a dwelling outside the camp.
When an eruptive affection occurs in a cloth of wool or linen fabric,
in the warp or in the woof of the linen or the wool, or in a skin or in anything made of skin;
if the affection in the cloth or the skin, in the warp or the woof, or in any article of skin, is streaky green[*]green Or “yellow.” or red, it is an eruptive affection. It shall be shown to the priest;
and the priest, after examining the affection, shall isolate the affected article for seven days.
On the seventh day he shall examine the affection: if the affection has spread in the cloth—whether in the warp or the woof, or in the skin, for whatever purpose the skin may be used—the affection is a malignant eruption; it is impure.
The cloth—whether warp or woof in wool or linen, or any article of skin—in which the affection is found, shall be burned, for it is a malignant eruption; it shall be consumed in fire.
But if the priest sees that the affection in the cloth—whether in warp or in woof, or in any article of skin—has not spread,
the priest shall order the affected article washed, and he shall isolate it for another seven days.
And if, after the affected article has been washed, the priest sees that the affection has not changed color and that it has not spread, it is impure. It shall be consumed in fire; it is a fret,[*]fret Meaning of Heb. peḥetheth uncertain. whether on its inner side or on its outer side.
But if the priest sees that the affected part, after it has been washed, is faded, he shall tear it out from the cloth or skin, whether in the warp or in the woof;

and if it occurs again in the cloth—whether in warp or in woof—or in any article of skin, it is a wild growth; the affected article shall be consumed in fire.
If, however, the affection disappears from the cloth—warp or woof—or from any article of skin that has been washed, it shall be washed again, and it shall be pure.
Such is the procedure for eruptive affections of cloth, woolen or linen, in warp or in woof, or of any article of skin, for pronouncing it pure or impure.

Chapter 14

יהוה spoke to Moses, saying:
This shall be the ritual for a leper[*]leper Heb. meṣora‘, a person afflicted with ṣara‘ath; see note at 13.3. at the time of being purified. When it has been reported[*]it has been reported Cf. note at 13.2. to the priest,
the priest shall go outside the camp. If the priest sees that the leper has been healed of the scaly affection,
the priest shall order two live pure birds, cedar wood, crimson stuff, and hyssop to be brought for the one to be purified.
The priest shall order one of the birds slaughtered over fresh water in an earthen vessel;
and he shall take the live bird, along with the cedar wood, the crimson stuff, and the hyssop, and dip them together with the live bird in the blood of the bird that was slaughtered over the fresh water.
He shall then sprinkle it seven times on the one to be purified of the eruption and effect the purification; and he shall set the live bird free in the open country.
The one to be purified shall wash those clothes, shave off all hair, and bathe in water—and then shall be pure. After that, the camp may be entered but one must remain outside one’s tent seven days.
On the seventh day all hair shall be shaved off—of head, beard [if any], and eyebrows. Having shaved off all hair, the person shall wash those clothes and bathe the body in water—and then shall be pure.
On the eighth day that person shall take two male lambs without blemish, one ewe lamb in its first year without blemish, three-tenths of a measure of choice flour with oil mixed in for a meal offering, and one log of oil.
These shall be presented before יהוה, with the party to be purified, at the entrance of the Tent of Meeting, by the priest who performs the purification.
The priest shall take one of the male lambs and offer it with the log of oil as a guilt offering, and he shall elevate them as an elevation offering before יהוה.
The lamb shall be slaughtered at the spot[*]the spot See 1.11; 4.24. in the sacred area where the sin offering and the burnt offering are slaughtered. For the guilt offering, like the sin offering, goes to the priest; it is most holy.
The priest shall take some of the blood of the guilt offering, and the priest shall put it on the ridge of the right ear of the one who is being purified, and on the thumb of the right hand, and on the big toe of the right foot.
The priest shall then take some of the log of oil and pour it into the palm of his own left hand.

And the priest shall dip his right finger in the oil that is in the palm of his left hand and sprinkle some of the oil with his finger seven times before יהוה.
Some of the oil left in his palm shall be put by the priest on the ridge of the right ear of the one being purified, on the thumb of the right hand, and on the big toe of the right foot—over the blood of the guilt offering.
The rest of the oil in his palm the priest shall put on the head of the one being purified. Thus the priest shall make expiation for that person before יהוה.
The priest shall then offer the sin offering and make expiation for the one being purified of defilement. Last, the burnt offering shall be slaughtered,
and the priest shall offer the burnt offering and the meal offering on the altar; the priest shall make expiation for that person, who shall then be pure.
If, however, one is poor and without sufficient means, that person shall take one male lamb for a guilt offering, to be elevated in expiation, one-tenth of a measure of choice flour with oil mixed in for a meal offering, and a log of oil;
and two turtledoves or two pigeons—depending on that person's means—the one to be the sin offering and the other the burnt offering.
On the eighth day of purification, the person shall bring them to the priest at the entrance of the Tent of Meeting, before יהוה.
The priest shall take the lamb of guilt offering and the log of oil, and elevate them as an elevation offering before יהוה.
When the lamb of guilt offering has been slaughtered, the priest shall take some of the blood of the guilt offering and put it on the ridge of the right ear of the one being purified, on the thumb of the right hand, and on the big toe of the right foot.
The priest shall then pour some of the oil into the palm of his own left hand,
and with the finger of his right hand the priest shall sprinkle some of the oil that is in the palm of his left hand seven times before יהוה.
Some of the oil in his palm shall be put by the priest on the ridge of the right ear of the one being purified, on the thumb of the right hand, and on the big toe of the right foot, over the same places as the blood of the guilt offering;
and what is left of the oil in his palm the priest shall put on the head of the one being purified, to make expiation for that person before יהוה.
That person shall then offer one of the turtledoves or pigeons, depending on the person's means—
whichever that person can afford—the one as a sin offering and the other as a burnt offering, together with the meal offering. Thus the priest shall make expiation before יהוה for the one being purified.
Such is the ritual for one who has a scaly affection and whose means for purification are limited.
יהוה spoke to Moses and Aaron, saying:
When you enter the land of Canaan that I give you as a possession, and I inflict an eruptive plague upon a house in the land you possess,
the owner of the house shall come and tell the priest, saying, "Something like a plague has appeared upon my house."
The priest shall order the house cleared before the priest enters to examine the plague, so that nothing in the house may become impure; after that the priest shall enter to examine the house.
If, when he examines the plague, the plague in the walls of the house is found to consist of greenish[*]greenish Or "yellowish." or reddish streaks[*]streaks

Meaning of Heb. sheqa'aruroth uncertain. that appear to go deep into the wall,
the priest shall come out of the house to the entrance of the house, and close up the house for seven days.
On the seventh day the priest shall return. If he sees that the plague has spread on the walls of the house,
the priest shall order the stones with the plague in them to be pulled out and cast outside the city into an impure place.
The house shall be scraped inside all around, and the coating[*]coating Lit. "dust," "mud." that is scraped off shall be dumped outside the city in an impure place.
They shall take other stones and replace those stones with them, and take other coating and plaster the house.
If the plague again breaks out in the house, after the stones have been pulled out and after the house has been scraped and replastered,
the priest shall come to examine: if the plague has spread in the house, it is a malignant eruption in the house; it is impure.
The house shall be torn down—its stones and timber and all the coating on the house—and taken to an impure place outside the city.
Whoever enters the house while it is closed up shall be impure until evening.
Whoever sleeps in the house must wash those clothes, and whoever eats in the house must wash those clothes.
If, however, the priest comes and sees that the plague has not spread in the house after the house was replastered, the priest shall pronounce the house pure, for the plague has healed.
To purge the house, he shall take two birds, cedar wood, crimson stuff, and hyssop.
He shall slaughter the one bird over fresh water in an earthen vessel.
He shall take the cedar wood, the hyssop, the crimson stuff, and the live bird, and dip them in the blood of the slaughtered bird and the fresh water, and sprinkle on the house seven times.
Having purged the house with the blood of the bird, the fresh water, the live bird, the cedar wood, the hyssop, and the crimson stuff,
he shall set the live bird free outside the city in the open country.
Thus he shall make expiation for the house, and it shall be pure.
Such is the ritual for every eruptive affection—for scalls,
for an eruption on a cloth or a house,
for swellings, for rashes, or for discolorations—
to determine when they are impure and when they are pure. Such is the ritual concerning eruptions.

Chapter 15

יהוה spoke to Moses and Aaron, saying:
Speak to the Israelite people and say to them: When any man has a discharge issuing from his member,[*]member Lit. "flesh." he is impure.
The impurity from his discharge shall mean the following—whether his member runs with the discharge or is stopped up so that there is no discharge, his impurity means this:
Any bedding on which the one with the discharge lies shall be impure, and every object on which he sits shall be impure.
Those persons[*]Those persons Lit. "any participant," rendered in the plural; so too in the subcases of vv. 6, 7, 10, 11, below. who touch his bedding shall wash their clothes, bathe in water, and remain impure until evening.

Those who sit on an object on which the one with the discharge has sat shall wash their clothes, bathe in water, and remain impure until evening.
Those who touch the body of the one with the discharge shall wash their clothes, bathe in water, and remain impure until evening.
If the one with a discharge spits on someone who is pure, the latter shall wash those clothes, bathe in water, and remain impure until evening.
Any means for riding that the one with a discharge has mounted shall be impure;
all those who touch anything that was under him shall be impure until evening; and all those who carry such things shall wash their clothes, bathe in water, and remain impure until evening.
All those whom the one with a discharge touches, without having rinsed his hands in water, shall wash their clothes, bathe in water, and remain impure until evening.
An earthen vessel that the one with a discharge touches shall be broken; and any wooden implement shall be rinsed with water.
When the one with a discharge becomes purified of his discharge, he shall count off seven days for his purification, wash those clothes, and bathe his body in fresh water; then he shall be pure.
On the eighth day he shall take two turtledoves or two pigeons and come before יהוה at the entrance of the Tent of Meeting and give them to the priest.
The priest shall offer them, the one as a sin offering and the other as a burnt offering. Thus the priest shall make expiation on his behalf, for his discharge, before יהוה.
When a man has an emission of semen,[*]semen Heb. shikhvath zera‘, a metonymic or elliptical expression: “a laying down of [what can lead to] seed (i.e., offspring).” Cf. 18.20; 20.15. he shall bathe his whole body in water and remain impure until evening.
All cloth or leather on which semen[*]semen See note at v. 16. falls shall be washed in water and remain impure until evening.
Likewise for a woman: when a man has carnal relations with her, both shall bathe in water and remain impure until evening.
When a woman has a discharge, her discharge being blood from her body, she shall remain in her menstrual separation seven days; whoever touches her shall be impure until evening.
Anything that she lies on during her menstrual separation shall be impure; and anything that she sits on shall be impure.
All those[*]All those Sing. participle is rendered in the plural; so too in vv. 22, 27, below. who touch her bedding shall wash their clothes, bathe in water, and remain impure until evening;
and all those who touch any object on which she has sat shall wash their clothes, bathe in water, and remain impure until evening.
Be it the bedding or be it the object on which she has sat, on touching it one shall be impure until evening.
And if a man lies with her, her menstrual separation applies to him; he shall be impure seven days, and any bedding on which he lies shall become impure.
When a woman has had a discharge of blood for many days, not at the time of her menstrual separation, or when she has a discharge beyond her period of menstrual separation, she shall be impure, as though at the time of her menstrual separation, as long as her discharge lasts.
Any bedding on which she lies while her discharge lasts shall be for her like bedding during her menstrual separation; and any object on which she sits shall become impure, as it does during her menstrual separation:

All those who touch them shall be impure—and shall wash their clothes, bathe in water, and remain impure until evening.
When she becomes purified of her discharge, she shall count off seven days, and after that she shall be pure.
On the eighth day she shall take two turtledoves or two pigeons, and bring them to the priest at the entrance of the Tent of Meeting.
The priest shall offer the one as a sin offering and the other as a burnt offering; and the priest shall make expiation on her behalf, for her impure discharge, before יהוה.
You shall put the Israelites on guard against their impurity, lest they die through their impurity by defiling My Tabernacle which is among them.
Such is the ritual concerning one who has a discharge: concerning him who has an emission of semen[*]semen See note at v. 16. and becomes impure thereby;
and concerning her whose condition is that of menstrual separation; and concerning anyone, male or female, who has a discharge; and concerning a man who lies with an impure woman.

Chapter 16

יהוה spoke to Moses after the death of the two sons of Aaron who died when they drew too close to the presence of יהוה.
יהוה said to Moses: Tell your brother Aaron that he is not to come at will[*]at will Lit. “at any time.” into the Shrine behind the curtain, in front of the cover that is upon the ark, lest he die; for I appear in the cloud over the cover.
Thus only shall Aaron enter the Shrine: with a bull of the herd for a sin offering and a ram for a burnt offering.—
He shall be dressed in a sacral linen tunic, with linen breeches next to his flesh, and be girt with a linen sash, and he shall wear a linen turban. They are sacral vestments; he shall bathe his body in water and then put them on.—
And from the Israelite community he shall take two he-goats for a sin offering and a ram for a burnt offering.
Aaron is to offer his own bull of sin offering, to make expiation for himself and for his household.
Aaron[*]Aaron Moved up from v. 8 for clarity. shall take the two he-goats and let them stand before יהוה at the entrance of the Tent of Meeting;
and he shall place lots upon the two goats, one marked for יהוה and the other marked for Azazel.
Aaron shall bring forward the goat designated by lot for יהוה, which he is to offer as a sin offering;
while the goat designated by lot for Azazel shall be left standing alive before יהוה, to make expiation with it and to send it off to the wilderness for Azazel.
Aaron shall then offer his bull of sin offering, to make expiation for himself and his household. He shall slaughter his bull of sin offering, and he shall take a panful of glowing coals scooped from the altar before יהוה, and two handfuls of finely ground aromatic incense, and bring this behind the curtain.
He shall put the incense on the fire before יהוה, so that the cloud from the incense screens the cover that is over [the Ark of] the Pact, lest he die.
He shall take some of the blood of the bull and sprinkle it with his finger over the cover on the east side; and in front of the cover he shall sprinkle some of the blood with his finger seven times.

He shall then slaughter the people’s goat of sin offering, bring its blood behind the curtain, and do with its blood as he has done with the blood of the bull: he shall sprinkle it over the cover and in front of the cover.
Thus he shall purge the Shrine of the impurity and transgression of the Israelites, whatever their sins; and he shall do the same for the Tent of Meeting, which abides with them in the midst of their impurity.
When he goes in to make expiation in the Shrine, nobody else shall be in the Tent of Meeting until he comes out. When he has made expiation for himself and his household, and for the whole congregation of Israel,
he shall go out to the altar that is before יהוה and purge it: he shall take some of the blood of the bull and of the goat and apply it to each of the horns of the altar;
and the rest of the blood he shall sprinkle on it with his finger seven times. Thus he shall purify it of the defilement of the Israelites and consecrate it.
When he has finished purging the Shrine, the Tent of Meeting, and the altar, the live goat shall be brought forward.
Aaron shall lay both his hands upon the head of the live goat and confess over it all the iniquities and transgressions of the Israelites, whatever their sins, putting them on the head of the goat; and it shall be sent off to the wilderness through a designated[*]designated Meaning of Heb. ‘itti uncertain. agent.[*]agent I.e., another participant—aside from the high priest, who must remain in the sanctuary. Trad. “man.” See the Dictionary under ’ish; Agent.
Thus the goat shall carry on it all their iniquities to an inaccessible region; and the goat shall be set free in the wilderness.
And Aaron shall go into the Tent of Meeting, take off the linen vestments that he put on when he entered the Shrine, and leave them there.
He shall bathe his body in water in the holy precinct and put on his vestments; then he shall come out and offer his burnt offering and the burnt offering of the people, making expiation for himself and for the people.
The fat of the sin offering he shall turn into smoke on the altar.
The one who set the Azazel-goat free shall wash those clothes and bathe the body in water—and after that may reenter the camp.
The bull of sin offering and the goat of sin offering whose blood was brought in to purge the Shrine shall be taken outside the camp; and their hides, flesh, and dung shall be consumed in fire.
The one who burned them shall wash those clothes and bathe the body in water—and after that may re-enter the camp.
And this shall be to you a law for all time: In the seventh month, on the tenth day of the month, you shall practice self-denial; and you shall do no manner of work, neither the citizen nor the alien who resides among you.
For on this day atonement shall be made for you to purify you of all your sins; you shall be pure before יהוה.
It shall be a sabbath of complete rest for you, and you shall practice self-denial; it is a law for all time.
The priest who has been anointed and ordained to serve as priest in place of his father shall make expiation. He shall put on the linen vestments, the sacral vestments.
He shall purge the innermost Shrine; he shall purge the Tent of Meeting and the altar; and he shall make expiation for the priests and for all the people of the congregation.
This shall be to you a law for all time: to make atonement for the Israelites for all their sins once a year. And Moses did as יהוה had commanded him.

Chapter 17

יהוה spoke to Moses, saying:
Speak to Aaron and his sons and to all the Israelite people and say to them: This is what יהוה has commanded:
if anyone of the house of Israel slaughters an ox or sheep or goat in the camp, or does so outside the camp,
and does not bring it to the entrance of the Tent of Meeting to present it as an offering to יהוה, before יהוה's Tabernacle, bloodguilt shall be imputed to that party: having shed blood, that person shall be cut off from among this people.
This is in order that the Israelites may bring the sacrifices which they have been making in the open—that they may bring them before יהוה, to the priest, at the entrance of the Tent of Meeting, and offer them as sacrifices of well-being to יהוה;
that the priest may dash the blood against the altar of יהוה at the entrance of the Tent of Meeting, and turn the fat into smoke as a pleasing odor to יהוה;
and that they may offer their sacrifices no more to the goat-demons after whom they stray. This shall be to them a law for all time, throughout the ages.
Say to them further: If anyone of the house of Israel or of the strangers who reside among them offers a burnt offering or a sacrifice,
and does not bring it to the entrance of the Tent of Meeting to offer it to יהוה, that person shall be cut off from this people.
And if anyone of the house of Israel or of the strangers who reside among them partakes of any blood, I will set My face against the person who partakes of the blood; I will cut that person off from among kin.
For the life of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation.
Therefore I say to the Israelite people: No person among you shall partake of blood, nor shall the stranger who resides among you partake of blood.
And if any Israelite or any stranger who resides among them hunts down an animal or a bird that may be eaten, that person shall pour out its blood and cover it with earth.
For the life of all flesh—its blood is its life. Therefore I say to the Israelite people: You shall not partake of the blood of any flesh, for the life of all flesh is its blood. Anyone who partakes of it shall be cut off.
Any person, whether citizen or stranger, who eats what has died or has been torn by beasts shall wash those clothes, bathe in water, remain impure until evening—and shall then be pure.
But if the clothes are not washed and the body is not bathed, that person shall bear the guilt.

Chapter 18

יהוה spoke to Moses, saying:
Speak to the Israelite people and say to them: I יהוה am your God.
You shall not copy the practices of the land of Egypt where you dwelt, or of the land of Canaan to which I am taking you; nor shall you follow their laws.
My rules alone shall you observe, and faithfully follow My laws: I יהוה am your God.
You shall keep My laws and My rules, by the pursuit of which human beings shall live: I am יהוה.

None of you men shall come near anyone of his own flesh to uncover nakedness: I am יהוה.
[*]I.e., a husband and wife are one flesh (Gen. 2.24), even if he should die or divorce her. Your father’s nakedness, that is, the nakedness of your mother, you shall not uncover; she is your mother—you shall not uncover her nakedness.
Do not uncover the nakedness of your father’s wife; it is the nakedness of your father.
The nakedness of your sister—your father’s daughter or your mother’s, whether born into the household or outside—do not uncover their nakedness.
The nakedness of your son’s daughter, or of your daughter’s daughter—do not uncover their nakedness; for their nakedness is yours.[*]their nakedness is yours Meaning uncertain.
The nakedness of your father’s wife’s daughter, who was born into your father’s household—she is your sister; do not uncover her nakedness.
Do not uncover the nakedness of your father’s sister; she is your father’s flesh.
Do not uncover the nakedness of your mother’s sister; for she is your mother’s flesh.
Do not uncover the nakedness of your father’s brother: do not approach his wife; she is your aunt.
Do not uncover the nakedness of your daughter-in-law: she is your son’s wife; you shall not uncover her nakedness.
Do not uncover the nakedness of your brother’s wife; it is the nakedness of your brother.[*]See note at 18.7–8.
Do not uncover the nakedness of a woman and her daughter; nor shall you take [into your household as a wife] her son’s daughter or her daughter’s daughter and uncover her nakedness: they are kindred; it is depravity.
Do not take [into your household as a wife] a woman as a rival to her sister and uncover her nakedness in the other’s lifetime.
Do not come near a woman during her menstrual period of impurity to uncover her nakedness.
Do not have carnal relations with your neighbor’s wife and defile yourself with her.
Do not allow any of your offspring to be offered up to Molech, and do not profane the name of your God: I am יהוה.
Do not lie with a male as one lies with a woman; it is an abhorrence.
Do not have carnal relations with any beast and defile yourself thereby. Likewise for a woman: she shall not lend herself to a beast to mate with it; it is perversion.
Do not defile yourselves in any of those ways, for it is by such that the nations that I am casting out before you defiled themselves.
Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants.
But you must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you;
for all those abhorrent things were done by the people who were in the land before you, and the land became defiled.
So let not the land spew you out for defiling it, as it spewed out the nation that came before you.
All who do any of those abhorrent things—such persons shall be cut off from their people.
You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I יהוה am your God.

Chapter 19

יהוה spoke to Moses, saying:
Speak to the whole Israelite community and say to them: You shall be holy, for I, your God יהוה, am holy.
You shall each revere your mother and your father, and keep My sabbaths: I יהוה am your God.
Do not turn to idols or make molten gods for yourselves: I יהוה am your God.
When you sacrifice an offering of well-being to יהוה, sacrifice it so that it may be accepted on your behalf.
It shall be eaten on the day you sacrifice it, or on the day following; but what is left by the third day must be consumed in fire.
If it should be eaten on the third day, it is an offensive thing, it will not be acceptable.
And one who eats of it shall bear the guilt for having profaned what is sacred to יהוה; that person shall be cut off from kin.
When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest.
You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I יהוה am your God.
You shall not steal; you shall not deal deceitfully or falsely with one another.
You shall not swear falsely by My name, profaning the name of your God: I am יהוה.
You shall not defraud your fellow [Israelite]. You shall not commit robbery. The wages of a laborer shall not remain with you until morning.
You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God: I am יהוה.
You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kin fairly.
Do not deal basely with[*]deal basely with Others “go about as a talebearer among”; meaning of Heb. idiom halakh rakhil be- uncertain. members of your people. Do not profit by[*]profit by Lit. “stand upon”; precise meaning of Heb. idiom ʿamad ʿal uncertain. the blood of your fellow [Israelite]: I am יהוה.
You shall not hate your kinsfolk in your heart. Reprove your kin but[*]but Exact force of we- uncertain. incur no guilt on their account.
You shall not take vengeance or bear a grudge against members of your people. Love your fellow [Israelite] as yourself: I am יהוה.
You shall observe My laws. You shall not let your cattle mate with a different kind; you shall not sow your field with two kinds of seed; you shall not put on cloth from a mixture of two kinds of material.
If a man has carnal relations with a woman who is a slave and has been designated for another man, but has not been redeemed or given her freedom, there shall be an indemnity; they shall not, however, be put to death, since she has not been freed.
But he must bring to the entrance of the Tent of Meeting, as his guilt offering to יהוה, a ram of guilt offering.
With the ram of guilt offering the priest shall make expiation for him before יהוה for the sin that he committed; and the sin that he committed will be forgiven him.
When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden[*]forbidden Heb.

root ʻ-r-l, commonly “to be uncircumcised.” for you, not to be eaten.
In the fourth year all its fruit shall be set aside for jubilation before יהוה;
and only in the fifth year may you use its fruit—that its yield to you may be increased: I יהוה am your God.
You shall not eat anything with its blood. You shall not practice divination or soothsaying.
You [men] shall not round off the side-growth on your head, or destroy the side-growth of your beard.
You shall not make gashes in your flesh for the dead, or incise any marks on yourselves: I am יהוה.
Do not degrade your daughter and make her a harlot, lest the land fall into harlotry and the land be filled with depravity.
You shall keep My sabbaths and venerate My sanctuary: I am יהוה.
Do not turn to ghosts and do not inquire of familiar spirits, to be defiled by them: I יהוה am your God.
You shall rise before the aged and show deference to the old; you shall fear your God: I am יהוה.
When strangers reside with you in your land, you shall not wrong them.
The strangers who reside with you shall be to you as your citizens; you shall love each one as yourself, for you were strangers in the land of Egypt: I יהוה am your God.
You shall not falsify measures of length, weight, or capacity.
You shall have an honest balance, honest weights, an honest ephah, and an honest hin. I יהוה am your God who freed you from the land of Egypt.
You shall faithfully observe all My laws and all My rules: I am יהוה.

Chapter 20

And יהוה spoke to Moses:
Say further to the Israelite people: Anyone among the Israelites, or among the strangers residing in Israel, who gives any offspring to Molech, shall be put to death; the people of the land shall pelt the person with stones.
And I will set My face against that party, whom I will cut off from among the people for having given offspring to Molech and so defiled My sanctuary and profaned My holy name.
And if the people of the land should shut their eyes to that party’s giving offspring to Molech, and should not put the person to death,
I Myself will set My face against that party’s kin as well; and I will cut off from among their people both that person and all who follow in going astray after Molech.
And if any person turns to ghosts and familiar spirits and goes astray after them, I will set My face against that person, whom I will cut off from among the people.
You shall sanctify yourselves and be holy, for I יהוה am your God.
You shall faithfully observe My laws: I יהוה make you holy.
If anyone insults either father or mother, that person shall be put to death; that person has insulted father and mother—and retains the bloodguilt.
If a man commits adultery with a married woman—committing adultery with another man’s wife—the adulterer and the adulteress shall be put to death.
If a man lies with his father’s wife, it is the nakedness of his father that he has uncovered; the two shall be put to death—and they retain the bloodguilt.
If a man lies with his daughter-in-law, both of them shall be put to death; they have committed incest—and they retain the bloodguilt.

If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing; they shall be put to death—and they retain the bloodguilt.
If a man takes a woman and her mother [into his household as his wives], it is depravity; both he and they shall be put to the fire, that there be no depravity among you.
If a man has carnal relations with a beast, he shall be put to death; and you shall kill the beast.
If a woman approaches any beast to mate with it, you shall kill the woman and the beast; they shall be put to death—and they retain the bloodguilt.
If a man takes his sister [into his household as a wife], the daughter of either his father or his mother, so that he sees her nakedness and she sees his nakedness, it is a disgrace; they shall be excommunicated[*]excommunicated Lit. “cut off.” in the sight of their kinsfolk. He has uncovered the nakedness of his sister, he shall bear the guilt.
If a man lies with a woman during her menstrual condition and uncovers her nakedness, he has laid bare her flow and she has exposed her blood flow; both of them shall be cut off from among their people.
You [males] shall not uncover the nakedness of your mother’s sister or of your father’s sister, for that is laying bare one’s own flesh; they shall bear their guilt.
If a man lies with his uncle’s wife, it is his uncle’s nakedness that he has uncovered. They shall bear their guilt: they shall die childless.
If a man takes the wife of his brother [into his household as a wife], it is indecency. It is the nakedness of his brother that he has uncovered; they shall remain childless.
You shall faithfully observe all My laws and all My regulations, lest the land to which I bring you to settle in spew you out.
You shall not follow the practices of the nation that I am driving out before you. For it is because they did all these things that I abhorred them
and said to you: You shall possess their land, for I will give it to you to possess, a land flowing with milk and honey. I יהוה am your God who has set you apart from other peoples.
So you shall set apart the pure beast from the impure, the impure bird from the pure. You shall not draw abomination upon yourselves through beast or bird or anything with which the ground is alive, which I have set apart for you to treat as impure.
You shall be holy to Me, for I יהוה am holy, and I have set you apart from other peoples to be Mine.
A man or a woman who has a ghost or a familiar spirit shall be put to death; they shall be pelted with stones—and they shall retain the bloodguilt.

Chapter 21

יהוה said to Moses: Speak to the priests, the sons of Aaron, and say to them: None shall defile himself for any [dead] person among his kin,
except for the relatives that are closest to him: his mother, his father, his son, his daughter, and his brother;
also for a virgin sister, close to him because she has not become someone’s [wife], for her he may defile himself.
But he shall not defile himself as a kinsman by marriage,[*]as a kinsman by marriage Lit. “as a husband among his kin”; meaning uncertain.
and so profane himself.
They shall not shave smooth any part of their heads, or cut the side-growth of their beards, or make gashes in their flesh.

They shall be holy to their God and not profane the name of their God; for they offer יהוה's offerings by fire, the food of their God, and so must be holy.
They shall not take [into their household as their wife] a woman defiled by harlotry, nor shall they take one divorced from her husband. For they are holy to their God
and you must treat them as holy, since they offer the food of your God; they shall be holy to you, for I יהוה who sanctify you am holy.
When the daughter of a priest defiles herself through harlotry, it is her father whom she defiles; she shall be put to the fire.
The priest who is exalted above his fellows, on whose head the anointing oil has been poured and who has been ordained to wear the vestments, shall not bare his head[*]bare his head See note at 10.6. or rend his vestments.
He shall not go in where there is any dead body; he shall not defile himself even for his father or mother.
He shall not go outside the sanctuary and profane the sanctuary of his God, for upon him is the distinction of the anointing oil of his God, Mine יהוה's.
He may take [into his household as his wife] only a woman who is a virgin.
A widow, or a divorced woman, or one who is degraded by harlotry—such he may not take. Only a virgin of his own kin may he take as his wife—
that he may not profane his offspring among his kin, for I יהוה have sanctified him.
יהוה spoke further to Moses:
Speak to Aaron and say: No man of your offspring throughout the ages who has a defect shall be qualified to offer the food of his God.
No one at all who has a defect shall be qualified: no man who is blind, or lame, or has a limb too short or too long;[*]has a limb too short or too long Or "mutilated or has a limb too long."
no man who has a broken leg or a broken arm;
or who is a hunchback, or a dwarf, or who has a growth in his eye, or who has a boil-scar, or scurvy, or crushed testes.
No man among the offspring of Aaron the priest who has a defect shall be qualified to offer יהוה's offering by fire; having a defect, he shall not be qualified to offer the food of his God.
He may eat of the food of his God, of the most holy as well as of the holy;
but he shall not enter behind the curtain or come near the altar, for he has a defect. He shall not profane these places sacred to Me, for I יהוה have sanctified them.
Thus Moses spoke to Aaron and his sons and to all the Israelites.

Chapter 22

יהוה spoke to Moses, saying:
Instruct Aaron and his sons to be scrupulous about the sacred donations that the Israelite people consecrate to Me, lest they profane My holy name, Mine, יהוה's.
Say to them: Throughout the ages, if any man among your offspring, while in a state of impurity, partakes of any sacred donation that the Israelite people may consecrate to יהוה, that person shall be cut off from before Me: I am יהוה.
No man of Aaron's offspring who has an eruption or a discharge[*]an eruption or a discharge See chapters 13 and 15, respectively. shall eat of the sacred donations until he is pure. If one touches anything made impure by

a corpse, or if a man has an emission of semen,[*]semen See note at 15.16.
or if a man touches any swarming thing by which he is made impure or any human being by whom he is made impure—whatever his impurity—
the person who touches such shall be impure until evening and shall not eat of the sacred donations unless he has washed his body in water.
As soon as the sun sets, he shall be pure; and afterward he may eat of the sacred donations, for they are his food.
He shall not eat anything that died or was torn by beasts, thereby becoming impure: I am יהוה.
They shall keep My charge, lest they incur guilt thereby and die for it, having committed profanation: I יהוה consecrate them.
No lay person shall eat of the sacred donations. No bound or hired laborer of a priest shall eat of the sacred donations;
but a person who is a priest's property by purchase may eat of them; and those that are born into his household may eat of his food.
If a priest's daughter becomes a layman's [wife], she may not eat of the sacred gifts;
but if the priest's daughter is widowed or divorced and without offspring, and is back in her father's house as in her youth, she may eat of her father's food. No lay person may eat of it:
but if any such party eats of a sacred donation unwittingly, the priest shall be paid for the sacred donation, adding one-fifth of its value.
But [the priests] must not allow the Israelites to profane the sacred donations that they set aside for יהוה,
or to incur guilt requiring a penalty payment, by eating such sacred donations: for it is I יהוה who make them sacred.
יהוה spoke to Moses, saying:
Speak to Aaron and his sons, and to all the Israelite people, and say to them: When any person of the house of Israel or of the strangers in Israel presents a burnt offering as the offering for any of the votive or any of the freewill offerings that they offer to יהוה,
it must, to be acceptable in your favor, be a male without blemish, from cattle or sheep or goats.
You shall not offer any that has a defect, for it will not be accepted in your favor.
And when any party offers, from the herd or the flock, a sacrifice of well-being to יהוה for an explicit[*]explicit Or "unspecified" or "extraordinary"; meaning of Heb. lephalle uncertain. vow or as a freewill offering, it must, to be acceptable, be without blemish; there must be no defect in it.
Anything blind, or injured, or maimed, or with a wen, boil-scar, or scurvy—such you shall not offer to יהוה; you shall not put any of them on the altar as offerings by fire to יהוה.
You may, however, present as a freewill offering an ox or a sheep with a limb extended or contracted; but it will not be accepted for a vow.
You shall not offer to יהוה anything [with its testes] bruised or crushed or torn or cut. You shall have no such practices[*]practices I.e., mutilations. in your own land,
nor shall you accept such [animals] from a foreigner for offering as food for your God, for they are mutilated, they have a defect; they shall not be accepted in your favor.
יהוה spoke to Moses, saying:
When an ox or a sheep or a goat is born, it shall stay seven days with its mother, and from the eighth day on it shall be acceptable as an offering by fire to יהוה.
However, no animal from the herd or from the flock shall be slaughtered on the same day with its young.

When you sacrifice a thanksgiving offering to יהוה, sacrifice it so that it may be acceptable in your favor.
It shall be eaten on the same day; you shall not leave any of it until morning: I am יהוה.
You shall faithfully observe My commandments: I am יהוה.
You shall not profane My holy name, that I may be sanctified in the midst of the Israelite people—I יהוה who sanctify you,
I who brought you out of the land of Egypt to be your God, I יהוה.

Chapter 23

יהוה spoke to Moses, saying:
Speak to the Israelite people and say to them: These are My fixed times, the fixed times of יהוה, which you shall proclaim as sacred occasions.
On six days work may be done, but on the seventh day there shall be a sabbath of complete rest, a sacred occasion. You shall do no work; it shall be a sabbath of יהוה throughout your settlements.
These are the set times of יהוה, the sacred occasions, which you shall celebrate each at its appointed time:
In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to יהוה,
and on the fifteenth day of that month יהוה's Feast of Unleavened Bread. You shall eat unleavened bread for seven days.
On the first day you shall celebrate a sacred occasion: you shall not work at your occupations.
Seven days you shall make offerings by fire to יהוה. The seventh day shall be a sacred occasion: you shall not work at your occupations.
יהוה spoke to Moses, saying:
Speak to the Israelite people and say to them: When you enter the land that I am giving to you and you reap its harvest, you shall bring the first sheaf of your harvest to the priest.
He shall elevate the sheaf before יהוה for acceptance in your behalf; the priest shall elevate it on the day after the sabbath.
On the day that you elevate the sheaf, you shall offer as a burnt offering to יהוה a lamb of the first year without blemish.
The meal offering with it shall be two-tenths of a measure of choice flour with oil mixed in, an offering by fire of pleasing odor to יהוה; and the libation with it shall be of wine, a quarter of a hin.
Until that very day, until you have brought the offering of your God, you shall eat no bread or parched grain or fresh ears;[*]bread or parched grain or fresh ears That is, of the new crop. it is a law for all time throughout the ages in all your settlements.
And from the day on which you bring the sheaf of elevation offering—the day after the sabbath—you shall count off seven weeks. They must be complete:
you must count until the day after the seventh week—fifty days; then you shall bring an offering of new grain to יהוה.
You shall bring from your settlements two loaves of bread as an elevation offering; each shall be made of two-tenths of a measure of choice flour, baked after leavening, as first fruits to יהוה.
With the bread you shall present, as burnt offerings to יהוה, seven yearling lambs without blemish, one bull of the herd, and two rams, with their meal offerings and libations, an offering by fire of pleasing odor to יהוה.
You shall also offer one he-goat as a sin offering and two yearling lambs as a sacrifice of well-being.
The priest shall elevate these—the two lambs[*]—the two lambs— Force of Heb. construction uncertain. —together with the bread of first fruits as

an elevation offering before יהוה; they shall be holy to יהוה, for the priest.
On that same day you shall hold a celebration; it shall be a sacred occasion for you; you shall not work at your occupations. This is a law for all time in all your settlements, throughout the ages.
And when you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest; you shall leave them for the poor and the stranger: I יהוה am your God.
יהוה spoke to Moses, saying:
Speak to the Israelite people thus: In the seventh month, on the first day of the month, you shall observe complete rest, a sacred occasion commemorated with loud blasts.
You shall not work at your occupations; and you shall bring an offering by fire to יהוה.
יהוה spoke to Moses, saying:
Mark, the tenth day of this seventh month is the Day of Atonement. It shall be a sacred occasion for you: you shall practice self-denial, and you shall bring an offering by fire to יהוה;
you shall do no work throughout that day. For it is a Day of Atonement, on which expiation is made on your behalf before your God יהוה.
Indeed, any person who does not practice self-denial throughout that day shall be cut off from kin;
and whoever does any work throughout that day, I will cause that person to perish from among the people.
Do no work whatever; it is a law for all time, throughout the ages in all your settlements.
It shall be a sabbath of complete rest for you, and you shall practice self-denial; on the ninth day of the month at evening, from evening to evening, you shall observe this your sabbath.
יהוה spoke to Moses, saying:
Say to the Israelite people: On the fifteenth day of this seventh month there shall be the Feast of Booths[*]Booths Others “Tabernacles.” to יהוה, [to last] seven days.
The first day shall be a sacred occasion: you shall not work at your occupations;
seven days you shall bring offerings by fire to יהוה. On the eighth day you shall observe a sacred occasion and bring an offering by fire to יהוה; it is a solemn gathering:[*]solemn gathering Precise meaning of Heb. ʻaṣereth uncertain. Cf. Num. 29.35; Deut. 16.8. you shall not work at your occupations.
Those are the set times of יהוה that you shall celebrate as sacred occasions, bringing offerings by fire to יהוה —burnt offerings, meal offerings, sacrifices, and libations, on each day what is proper to it— apart from the sabbaths of יהוה, and apart from your gifts and from all your votive offerings and from all your freewill offerings that you give to יהוה.
Mark, on the fifteenth day of the seventh month, when you have gathered in the yield of your land, you shall observe the festival of יהוה [to last] seven days: a complete rest on the first day, and a complete rest on the eighth day.
On the first day you shall take the product of hadar[*]hadar Others “goodly”; exact meaning of Heb. hadar uncertain. Traditionally the product is understood as “citron.” trees, branches of palm trees, boughs of leafy[*]leafy Meaning of Heb. ʻaboth uncertain. trees, and willows of the brook, and you shall rejoice before your God יהוה seven days.

You shall observe it as a festival of יהוה for seven days in the year; you shall observe it in the seventh month as a law for all time, throughout the ages.
You shall live in booths seven days; all citizens in Israel shall live in booths,
in order that future generations may know that I made the Israelite people live in booths when I brought them out of the land of Egypt—I, your God יהוה.
So Moses declared to the Israelites the set times of יהוה.

Chapter 24

יהוה spoke to Moses, saying:
Command the Israelite people to bring you clear oil of beaten olives for lighting, for kindling lamps regularly.
Aaron shall set them up in the Tent of Meeting outside the curtain of the Pact [to burn] from evening to morning before יהוה regularly; it is a law for all time throughout the ages.
He shall set up the lamps on the pure[*]pure See note at Exod. 31.8. lampstand before יהוה [to burn] regularly.
You shall take choice flour and bake of it twelve loaves, two-tenths of a measure for each loaf.
Place them on the pure[*]pure See note at Exod. 31.8. table before יהוה in two rows, six to a row.
With each row you shall place pure frankincense, which is to be a token offering[*]token offering See Lev. 2.2. for the bread, as an offering by fire to יהוה.
He shall arrange them before יהוה regularly every sabbath day—it is a commitment for all time on the part of the Israelites.
They shall belong to Aaron and his sons, who shall eat them in the sacred precinct; for they are his as most holy things from יהוה's offerings by fire, a due for all time.
There came out among the Israelites a man whose mother was Israelite and whose father was Egyptian. And a fight broke out in the camp between that half-Israelite[*]half-Israelite Lit. "the son of an Israelite woman." and a certain Israelite.
The son of the Israelite woman pronounced the Name in blasphemy, and he was brought to Moses—now his mother's name was Shelomith daughter of Dibri of the tribe of Dan—
and he was placed in custody, until the decision of יהוה should be made clear to them.
And יהוה spoke to Moses, saying:
Take the blasphemer outside the camp; and let all who were within hearing lay their hands upon his head, and let the community leadership[*]community leadership See note at 8.3. stone him.
And to the Israelite people speak thus: Anyone who blasphemes God shall bear the guilt;
and one who also pronounces the name יהוה shall be put to death. The community leadership[*]community leadership See note at 8.3. shall stone that person; stranger or citizen—having thus pronounced the Name—shall be put to death.
If any party kills any human being, that person shall be put to death.
One who kills a beast shall make restitution for it: life for life.

If any party maims another [person]: what was done shall be done in return—
fracture for fracture, eye for eye, tooth for tooth. The injury inflicted on a human being shall be inflicted in return.
One who kills a beast shall make restitution for it; but one who kills a human being shall be put to death.
You shall have one standard for stranger and citizen alike: for I יהוה am your God.
Moses spoke thus to the Israelites. And they took the blasphemer outside the camp and pelted him with stones. The Israelites did as יהוה had commanded Moses.

Chapter 25

יהוה spoke to Moses on Mount Sinai:
Speak to the Israelite people and say to them: When you enter the land that I assign to you, the land shall observe a sabbath of יהוה.
Six years you may sow your field and six years you may prune your vineyard and gather in the yield.
But in the seventh year the land shall have a sabbath of complete rest, a sabbath of יהוה: you shall not sow your field or prune your vineyard.
You shall not reap the aftergrowth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land.
But you may eat whatever the land during its sabbath will produce—you, your male and female slaves, the hired and bound laborers who live with you,
and your cattle and the beasts in your land may eat all its yield.
You shall count off seven weeks of years—seven times seven years—so that the period of seven weeks of years gives you a total of forty-nine years.
Then you shall sound the horn loud; in the seventh month, on the tenth day of the month—the Day of Atonement—you shall have the horn sounded throughout your land
and you shall hallow the fiftieth year. You shall proclaim release[*]release Others “liberty.” throughout the land for all its inhabitants. It shall be a jubilee[*]jubilee Heb. yobel, “ram” or “ram’s horn.” for you: each of you shall return to your holding and each of you shall return to your family.
That fiftieth year shall be a jubilee for you: you shall not sow, neither shall you reap the aftergrowth or harvest the untrimmed vines,
for it is a jubilee. It shall be holy to you: you may only eat the growth direct from the field.
In this year of jubilee, each of you shall return to your holding.
When you sell property to your neighbor,[*]neighbor I.e., fellow Israelite; see v. 46. or buy any from your neighbor, you shall not wrong one another.
In buying from your neighbor, you shall deduct only for the number of years since the jubilee; and in selling to you, that person shall charge you only for the remaining crop years:
the more such years, the higher the price you pay; the fewer such years, the lower the price; for what is being sold to you is a number of harvests.
Do not wrong one another, but fear your God; for I יהוה am your God.
You shall observe My laws and faithfully keep My rules, that you may live upon the land in security;
the land shall yield its fruit and you shall eat your fill, and you shall live upon it in security.

And should you ask, “What are we to eat in the seventh year, if we may neither sow nor gather in our crops?”
I will ordain My blessing for you in the sixth year, so that it shall yield a crop sufficient for three years.
When you sow in the eighth year, you will still be eating old grain of that crop; you will be eating the old until the ninth year, until its crops come in.
But the land must not be sold beyond reclaim, for the land is Mine; you are but strangers resident with Me.
Throughout the land that you hold, you must provide for the redemption of the land.
If one of your kin is in straits and has to sell part of a holding, the nearest redeemer[*]nearest redeemer I.e., the closest relative able to redeem the land. shall come and redeem what that relative has sold.
If any party has no one to be redeemer but prospers and acquires enough to redeem with,
the years since its sale shall be computed and the difference shall be refunded to the party to whom it was sold, so that the person returns to that holding.
If that person lacks sufficient means to recover it, what was sold shall remain with the purchaser until the jubilee; in the jubilee year it shall be released, so that the person returns to that holding.
If any party sells a dwelling house in a walled city, it may be redeemed until a year has elapsed since its sale; the redemption period shall be a year.
If it is not redeemed before a full year has elapsed, the house in the walled city shall pass to the purchaser beyond reclaim throughout the ages; it shall not be released in the jubilee.
But houses in villages that have no encircling walls shall be classed as open country: they may be redeemed, and they shall be released through the jubilee.
As for the cities of Levi, the houses in the cities it holds: Levi shall forever have the right of redemption.
[*]Meaning of first half of verse uncertain. Such property as may be redeemed from Levi—houses sold in a city it holds—shall be released through the jubilee; for the houses in the cities of Levi are its holding among the Israelites.
But the unenclosed land about its cities cannot be sold, for that is its holding for all time.
If your kin, being in straits, come under your authority, and are held by you as though resident aliens, let them live by your side:
do not exact advance or accrued interest,[*]advance or accrued interest I.e., interest deducted in advance, or interest added at the time of repayment. but fear your God. Let your kin live by your side as such.
Do not lend your money at advance interest, nor give your food at accrued interest.
I יהוה am your God, who brought you out of the land of Egypt, to give you the land of Canaan, to be your God.
If your kin under you continue in straits and must be given over to you, do not subject them to the treatment of a slave.
Remaining with you as a hired or bound laborer, they shall serve with you only until the jubilee year.
Then they, along with any children, shall be free of your authority; they shall go back to their family and return to the ancestral holding.—
For they are My servants, whom I freed from the land of Egypt; they may not give themselves over into servitude.—
You shall not rule over them ruthlessly; you shall fear your God.

Such male and female slaves as you may have—it is from the nations round about you that you may acquire male and female slaves.
You may also buy them from among the children of aliens resident among you, or from their families that are among you, whom they begot in your land. These shall become your property:
you may keep them as a possession for your children after you, for them to inherit as property for all time. Such you may treat as slaves. But as for your Israelite kin, no one shall rule ruthlessly over another.
If a resident alien among you has prospered, and your kin, being in straits, comes under that one's authority and is given over to the resident alien among you, or to an offshoot of an alien's family,
[your kin] shall have the right of redemption even after having been given over. [Typically,] a brother shall do the redeeming,
or an uncle or an uncle's son shall do the redeeming—anyone in the family who is of the same flesh shall do the redeeming; or, having prospered, [your formerly impoverished kin] may do the redeeming.
The total shall be computed with the purchaser as from the year of being given over to the other until the jubilee year; the price of sale shall be applied to the number of years, as though it were for a term as a hired laborer under the other's authority.
If many years remain, [your kin] shall pay back for the redemption in proportion to the purchase price;
and if few years remain until the jubilee year, so shall it be computed: payment shall be made for the redemption according to the years involved.
One shall be under the other's authority as a laborer hired by the year; the other shall not rule ruthlessly in your sight.
If not redeemed in any of those ways, that person, along with any children, shall go free in the jubilee year.
For it is to Me that the Israelites are servants: they are My servants, whom I freed from the land of Egypt—I, your God יהוה.

Chapter 26

You shall not make idols for yourselves, or set up for yourselves carved images or pillars, or place figured[*]figured Meaning of Heb. maskith uncertain; cf. Num. 33.52. stones in your land to worship upon, for I יהוה am your God.
You shall keep My sabbaths and venerate My sanctuary, Mine, יהוה's.
If you follow My laws and faithfully observe My commandments,
I will grant your rains in their season, so that the earth shall yield its produce and the trees of the field their fruit.
Your threshing shall overtake the vintage, and your vintage shall overtake the sowing; you shall eat your fill of bread and dwell securely in your land.
I will grant peace in the land, and you shall lie down untroubled by anyone; I will give the land respite from vicious beasts, and no sword shall cross your land.
[Your army] shall give chase to your enemies, and they shall fall before you by the sword.
Five of you shall give chase to a hundred, and a hundred of you shall give chase to ten thousand; your enemies shall fall before you by the sword.
I will look with favor upon you, and make you fertile and multiply you; and I will maintain My covenant with you.
You shall eat old grain long stored, and you shall have to clear out the old to make room for the new.
I will establish My abode in your midst, and I will not spurn you.
I will be ever present in your midst: I will be your God, and you shall be My people.

I יהוה am your God who brought you out from the land of the Egyptians to be their slaves no more, who broke the bars of your yoke and made you walk erect.
But if you do not obey Me and do not observe all these commandments,
if you reject My laws and spurn My rules, so that you do not observe all My commandments and you break My covenant,
I in turn will do this to you: I will wreak misery upon you—consumption and fever,[*]consumption and fever Precise nature of these ills is uncertain. which cause the eyes to pine and the body to languish; you shall sow your seed to no purpose, for your enemies shall eat it.
I will set My face against you: you shall be routed by your enemies, and your foes shall dominate you. You shall flee though none pursues.
And if, for all that, you do not obey Me, I will go on to discipline you sevenfold for your sins,
and I will break your proud glory. I will make your skies like iron and your earth like copper,
so that your strength shall be spent to no purpose. Your land shall not yield its produce, nor shall the trees of the land yield their fruit.
And if you remain hostile toward Me and refuse to obey Me, I will go on smiting you sevenfold for your sins.
I will loose wild beasts against you, and they shall bereave you of your children and wipe out your cattle. They shall decimate you, and your roads shall be deserted.
And if these things fail to discipline you for Me, and you remain hostile to Me,
I too will remain hostile to you: I in turn will smite you sevenfold for your sins.
I will bring a sword against you to wreak vengeance for the covenant; and if you withdraw into your cities, I will send pestilence among you, and you shall be delivered into enemy hands.
When I break your staff of bread, ten women shall bake your bread in a single oven; they shall dole out your bread by weight, and though you eat, you shall not be satisfied.
But if, despite this, you disobey Me and remain hostile to Me,
I will act against you in wrathful hostility; I, for My part, will discipline you sevenfold for your sins.
You shall eat the flesh of your sons and the flesh of your daughters.
I will destroy your cult places and cut down your incense stands, and I will heap your carcasses upon your lifeless fetishes. I will spurn you.
I will lay your cities in ruin and make your sanctuaries desolate, and I will not savor your pleasing odors.
I will make the land desolate, so that your enemies who settle in it shall be appalled by it.
And you I will scatter among the nations, and I will unsheath the sword against you. Your land shall become a desolation and your cities a ruin.
Then shall the land make up for its sabbath years throughout the time that it is desolate and you are in the land of your enemies; then shall the land rest and make up for its sabbath years.
Throughout the time that it is desolate, it shall observe the rest that it did not observe in your sabbath years while you were dwelling upon it.
As for those of you who survive, I will cast a faintness into their hearts in the land of their enemies. The sound of a driven leaf shall put them to flight. Fleeing as though from the sword, they shall fall though none pursues.
With no one pursuing, they shall stumble over one another as before the sword. You shall not be able to stand your ground before your enemies,
but shall perish among the nations; and the land of your enemies shall consume you.

Those of you who survive shall be heartsick over their iniquity in the land of your enemies; more, they shall be heartsick over the iniquities of their forebears;
and they shall confess their iniquity and the iniquity of their forebears, in that they trespassed against Me, yea, were hostile to Me.
When I, in turn, have been hostile to them and have removed them into the land of their enemies, then at last shall their obdurate[*]obdurate Others “uncircumcised”; lit. “blocked.” heart humble itself, and they shall atone for their iniquity.
Then will I remember My covenant with Jacob; I will remember also My covenant with Isaac, and also My covenant with Abraham; and I will remember the land.
For the land shall be forsaken of them, making up for its sabbath years by being desolate of them, while they atone for their iniquity; for the abundant reason that they rejected My rules and spurned My laws.
Yet, even then, when they are in the land of their enemies, I will not reject them or spurn them so as to destroy them, annulling My covenant with them: for I יהוה am their God.
I will remember in their favor the covenant with the ancients, whom I freed from the land of Egypt in the sight of the nations to be their God: I, יהוה.
These are the laws, rules, and instructions that יהוה established, through Moses on Mount Sinai, with the Israelite people.

Chapter 27

יהוה spoke to Moses, saying:
Speak to the Israelite people and say to them: When any party explicitly[*]explicitly Cf. note at Lev. 22.21. vows to יהוה the equivalent for a human being,
the following scale shall apply: If it is a male from twenty to sixty years of age, the equivalent is fifty shekels of silver by the sanctuary weight;
if it is a female, the equivalent is thirty shekels.
If the age is from five years to twenty years, the equivalent is twenty shekels for a male and ten shekels for a female.
If the age is from one month to five years, the equivalent for a male is five shekels of silver, and the equivalent for a female is three shekels of silver.
If the age is sixty years or over, the equivalent is fifteen shekels in the case of a male and ten shekels for a female.
But if one cannot afford the equivalent, that person shall be presented before the priest, and the priest shall make an assessment; the priest shall make the assessment according to what the vower can afford.
If [the vow concerns] any animal that may be brought as an offering to יהוה, any such that may be given to יהוה shall be holy.
One may not exchange or substitute another for it, either good for bad, or bad for good; if one does substitute one animal for another, the thing vowed and its substitute shall both be holy.
If [the vow concerns] any impure animal that may not be brought as an offering to יהוה, the animal shall be presented before the priest,
and the priest shall assess it. Whether high or low, whatever assessment is set by the priest shall stand;
and if one wishes to redeem it, one-fifth must be added to its assessment.
If any party consecrates a house to יהוה, the priest shall assess it. Whether high or low,[*]<i

class="footnote">high or low Lit. “good or bad.” as the priest assesses it, so it shall stand;
and if the one who has consecrated the house wishes to redeem it, one-fifth must be added to the sum at which it was assessed, and then it shall be returned.
If any party consecrates to יהוה any land-holding, its assessment shall be in accordance with its seed requirement: fifty shekels of silver to a ḥomer of barley seed.
If the land is consecrated as of the jubilee year, its assessment stands.
But if the land is consecrated after the jubilee, the priest shall compute the price according to the years that are left until the jubilee year, and its assessment shall be so reduced;
and if the one who consecrated the land wishes to redeem it, one-fifth must be added to the sum at which it was assessed, and it shall be passed back.
But if the one [who consecrated it] does not redeem the land, and the land is sold to another party, it shall no longer be redeemable:
when it is released in the jubilee, the land shall be holy to יהוה, as land proscribed; it becomes the priest’s holding.
If one consecrates to יהוה land that was purchased, which is not one’s land-holding,
the priest shall compute the proportionate assessment up to the jubilee year, and the assessment shall be paid as of that day, a sacred donation to יהוה.
In the jubilee year the land shall revert to the one from whom it was bought, whose holding the land is.
All assessments shall be by the sanctuary weight, the shekel being twenty gerahs.
A firstling of animals, however, which—as a firstling—is יהוה’s, cannot be consecrated by anybody; whether ox or sheep, it is יהוה’s.
But if it is of impure animals, it may be ransomed at its assessment, with one-fifth added; if it is not redeemed, it shall be sold at its assessment.
But of all that anyone owns, be it human or beast or land-holding, nothing that has been proscribed for יהוה may be sold or redeemed; every proscribed thing is totally consecrated to יהוה.
No human being who has been proscribed can be ransomed: that person shall be put to death.
All tithes from the land, whether seed from the ground or fruit from the tree, are יהוה’s; they are holy to יהוה.
If any party wishes to redeem any tithes, one-fifth must be added to them.
All tithes of the herd or flock—of all that passes under the shepherd’s staff, every tenth one—shall be holy to יהוה.
One must not look out for good as against bad, or make substitution for it. If one does make substitution for it, then it and its substitute shall both be holy: it cannot be redeemed.
These are the commandments that יהוה gave Moses for the Israelite people on Mount Sinai.